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THE WILLIAMS FAMILY SETTLES AT THE SPANISH FUR TRADING POST OF ST. LOUIS, 1794

From the Book, *Old Bill Williams, Mountain Man)*

Alpheus H. Favour (1936)

Introduction by Julia Morse

Many of our readers have ancestors who came to Missouri in its early settlement—some before it became a territory of the United States with the 1803 Louisiana Purchase. I have often attempted to imagine what life was like for my ancestors, a family with young children from Maryland and Kentucky, in this region at a time when it was little more than a fur trading post.

The St. Louis area was first settled primarily by the French, but was under the possession of Spain when my ancestor, Vincent Carrico, came with his young family in 1797 or 1798. In 1800, the territory went back to France, (though was still administered by Spain) until purchased by the U.S. in 1803. At that time, there were said to be 150 houses and about 1500 inhabitants in what was called "St. Louis." This frontier population was said to be "hardy, mirthful, adventurous," with an economy fueled by the fur trade.[1] It was a 25-day's journey to Louisville, KY or a two month's voyage (when making good time) to New Orleans along "tangled tow paths."[2] Vincent Carrico died the year before the first steamboat arrived in St. Louis in August of 1817, opening the floodgate to economic expansion and population growth. There were no elected officials until 1808, and the city was not incorporated until 1822, the year after Missouri became a state.[3]

A description of family life in the region prior to the Louisiana Purchase is brought to us by researcher, Alpheus H. Favour, in his compilation of the life of Bill Williams, Mountain Man.[4] Favour, a lawyer by trade, dove deeply into historical legal documents as well as other local history sources and family stories.

In the following excerpt, Favour explains the unique situation for English-speaking protestant sons and daughters of the American Revolution, setting up home and farm in a land where they must pledge allegiance to both the Spanish King and Catholicism, navigating in unfamiliar languages, laws, and customs. In spite of these challenges, (or, perhaps, because of them), Favour and other accounts suggest a friendly and welcoming culture.

Just why Joseph Williams left his home in North Carolina, we do not know. After the Revolution he had sold the government land grant of 274 acres received in payment for his thirty-six months as a private in the Continental Line, and had purchased a farm in southwestern North Carolina; he had also acquired more land in the neighborhood. Apparently, he was settled with his family. It may be that the stories of land over the mountains urged them. It may be that the North Carolina farm did not turn out as he expected. Perhaps, too, soldiering had made him restless or the spirit of the time urged the move.

It has been said that Joseph Williams was an itinerant preacher in Kentucky. He might have preached on the way, for many talked on religion whenever the occasion arose. It is doubtful if he was regularly engaged in preaching, for farming was his calling before he left North Carolina and after he came into the region of the Louisiana Purchase.

. . . The North Carolinian and his wife, Sarah, sold their Horse Creek farm in the mountains of North Carolina in July, 1794, said good-bye to their friends and relatives, and with their four small boys, joined

the westward march. In the fall of that year, or the early spring of the next, they had made their way to Whiteside Station, the town on the east side of the Mississippi River, opposite St. Louis. The ex-Revolutionary soldier went across the river and made arrangements for the entry of his family into Spanish territory. In taking that step, he was expatriating himself from the country for which he had only recently fought. It took a stout heart to forsake the land of his birth and go to one where a different language was spoken, but courage was common to all pioneers of that day.

St. Louis was then a village of less than a thousand people, mostly of French extraction, and their language, customs, and life were quite different from anything that Joseph Williams had experienced up to that time. Most of the activities in the Upper Louisiana district centered in St. Louis. The Spanish authorities were welcoming people like the Williams family, giving each family a lot within the village of St. Louis, where a home could be built, and the use of a larger tract outside for farming and livestock.

Into this simple, easy-going, tolerant, fun-loving French community, these strangers came, their youngest boy, William, being then some five or six years of age. They were made to feel at home, and, after all, they were not so far away from their home folks. They had relatives across the river at Whiteside, and Mrs. Williams' father and mother and other members of the family came then or shortly after. In many ways it was a relief to them to be in a peaceful country where politics were unimportant. Then, too, the country suited them and they settled down.

The Spanish government, recognizing the desire of these immigrants to own land, set up laws by which their land hunger could be satisfied. The policy was to grant two hundred arpens to each settler or head of the family, fifty arpens for each child, and twenty for each slave, with a limit of eight hundred arpens to one applicant. An arpen was a measure of land containing .8512 of an English acre. The number of arpens which the government would grant to a settler depended on the ability of the homesteader to cultivate and improve the land.

The prospective landowner picked out the tract he wanted and settled on it, and after four years of living on the land, he was qualified to petition the government for a grant of the title, not unlike our own homestead requirements of a later date. If the preliminaries were complied with, the claimant could then petition the Señor Teniente General or "Lord High Commissioner" for a survey and at the same time take his oath of allegiance to the Spanish king. A check was made by the officials, and if everything was in order, the survey was made and the settler put in legal possession of the tract surveyed. That constituted his title.

On August 26, 1796, Joseph Williams made application for the survey of a tract of eight hundred arpens northwest of St. Louis. The authorities waived the requirements as to residence on the Williams application—not an unusual thing for them to do. Indeed, in numerous instances it was not demanded that the requirements be carried out to the letter, especially if a settler gave promise of becoming an addition to the community. If a settler had a wife and family, in addition to other qualifications, his application was sure to receive favorable attention. Even after Joseph Williams selected the land for his farm, the family continued to make their home in St. Louis, for on September 23, 1795, another son, John W., was born there, claimed by the family to be the first American white child born in St. Louis.

Since the Catholic religion was the only faith recognized by the government, and its observance was a part of the oath of allegiance to the king, it was required that one should become a bon Catholique before he could become a citizen. We do not know how this Protestant North Carolinian squared his conscience in this particular; it may be he took the oath with mental reservations as others had done.

At any rate, on April 10, 1800, the survey having been made and all formalities having been complied with, Zenon Trudeau, the lieutenant governor of Upper Louisiana, granted to Joseph Williams eight hundred arpens, or some six hundred and eighty acres of land, on the south bank of the Missouri, designated Survey No. 282. Williams did not get anything of great value, for land was then selling for a few cents an arpen, the total value being less than one hundred dollars. The tract selected by Joseph Williams was

situated at the point of a sweep of the river, on the west side of the old Boone Trace, the main highway from St. Louis up the Missouri River, and was some twelve miles distant from St. Louis, about opposite the town of St. Charles.

. . . Some time between 1796 and 1798, the family moved from St. Louis to the farm, or plantation, as Joseph Williams called the place. He built a log house, cleared some ground, and settled down. Other children came along, and here the boy William grew up in a family of nine children.

Both Joseph Williams and his wife could read and write and had a fair background in the fundamentals and in history, all of which gave them a standing in the community where few had any education whatsoever. Following the practice of the period, the parents passed on to their children such knowledge as they had in reading, writing, and arithmetic. Besides the help of their parents, these Williams children at various periods had the advantage of a limited school training, in which they received instruction from hired teachers.

. . . The Williams children had the advantage of a regular school, at least during one year. It was opened at Owen Station, close by their farm. Here the children of the neighborhood, of all ages, along with some children of Indians, received instruction in fundamentals. Bill Williams in his later life indicated he had received more education than the average boy of that period. He could read, keep accounts, had an excellent general knowledge, and wrote a good hand.

During the period of Williams' boyhood, St. Louis was the center of the fur trade and the distributing point for such trading and trapping as went on west of the Mississippi. Important in the fur trade were the French voyageurs, with their keel boats and barges going up and down the river, within sight of the Williams home. The *coureurs de bois* traveled over the old Trace, past the Williams cabin, going into trapping country and returning to St. Louis laden with their packs of furs. All this became part of young Bill Williams' life. He grew up, from his first remembrance, in the atmosphere of that trade and early began to realize its importance. His father, however, never seemed to have identified himself with the trade, but occupied himself with farming, stock-raising, trading, sugar-making in season, and buying and selling real estate when the opportunity arose.

Life in the Joseph Williams household was indeed simple; to get sufficient to eat was the main thing. Whatever business was done was carried on by barter. It was a time when there was little or no formality in such dealings, and even in real estate transactions when the trade was settled, we find the contracting parties shaking hands and considering the bargain complete without any written document.

. . . Even more simple than the business method, was the home life under which Bill Williams grew up. A one or two-room log house, with either a dirt floor or rough boards, constituted the living quarters. The cooking was done at the fireplace, or over a fire built outside the cabin. The furniture of the house was of the very crudest sort—all made from such lumber as could be cut on the premises with a whipsaw. As a rule there were few cooking utensils—an iron kettle, a skillet, and a few dishes. All of the utensils of the housewife in many families could be packed on horseback with no inconvenience.

The family retired after supper, as soon as darkness came, and were up before sunrise. With little or no money, and with imported cloth goods selling at prohibitive prices, it was but a natural consequence that homespun cloth should be used. Each family kept a few sheep, from which a supply of wool was obtained, and a little cotton was raised. Each family carded its own wool, spun the thread, and made homespun cloth on the rude looms. Many followed the practice set by the Indians in the use of dressed skins for making their moccasins and clothing.

If surplus produce were raised, it could not be sold, since there were no markets, or any people with the means to buy. Consequently each family supplied its own needs, and if there were an excess, it was given to friends or neighbors. Nature had endowed this section with a lavish hand. There was no need to provide feed for the stock during the winter months, since the native grasses furnished plenty of forage the year round. The country was teeming with game, and such time as men could get off from the work about

the plantation was spent in the woods and on the river.

Bill Williams was a boy at the time of the above events. As an adult, he eventually gained notoriety as a "mountain man" whose experience with natives and fur trade life assisted in the development of new trade across the Santa Fe Trail. He started his young adult life as a traveling preacher who eventually lived with the Osages and had a young family with an Osage wife. He played an early role as an Osage language translator for Harmony Mission in what is now Bates County, Missouri until becoming disillusioned with the proceedings.

You can read more of the Bill Williams story at Archive.org:
https://archive.org/details/oldbillwilliamsm00favo/page/n5/mode/2up

References:

[1], [2] B. Gratz Brown, "Saint Louis," in *Johnson's New Universal Cyclopaedia: A Scientific and Populat Treasury of Knowledge* (New York: Alvin J. Johnson & Son, 1878, IV:26, https://archive.org/details/johnsonsnewunive04barnuoft/page/26/mode/2up.
[3] Wikipedia, St. Louis, https://en.wikipedia.org/wiki/St._Louis#City_founding , retrieved 22 May 2021.
[4] Alpheus H. Favour, *Old Bill Williams, Mountain Man*, Chapel Hill, NC: The University of North Carolina Press, 1936, https://archive.org/details/oldbillwilliamsm00favo/page/n5/mode/2up

THE PRESIDENT'S CORNER

Al Morse

My wife, Dorothy, and I graduated from Rich Hill High School in Rich Hill, Missouri on May 19, 1960. There were 49 in our graduating class. I attended all 12 years in the same building. In the fall of 1958, a new elementary school opened, so, only grades 7 – 12 were now in the building.

Dorothy attended a one room school, Virginia School, for her first 5 years of schooling. It was about a quarter of a mile east of her house. It had two outdoor toilets, one for boys and one for girls, and no running water inside the schoolhouse. There was a well for water. A bucket was filled, and one dipper was used to get a drink. There was also a small wash basin for washing of hands. In the winter, a coal burning stove sat in the middle of the room for heat. The teacher had to take care of it. When all one room schoolhouses were closed, Dorothy attended the school in the town of Foster, about 3 miles from her house. A school bus picked her up and brought her home. This building had 3 classrooms, indoor toilets, and a lunchroom. One of the classrooms was for grades 1 – 3, one for grades 4 – 6, and one for grades 7 & 8. For grades 9 – 12, she came to Rich Hill, once again by bus.

Our graduating class of 1960 has tried to have class reunions every 5 years. The first two were held in the Kansas City area, as that is where many of us were working and living. The rest have been held in Rich Hill. We have met in the East Park, the schoolhouse, the American Legion, the Lion's Club, or a church. We now have classmates all over the country. We also have had several deaths, including Dorothy.

Last year, 2020, would have been our sixtieth reunion, but the Covid Pandemic put a stop to our reunion plans. My brother, Carl, graduated with the class of 1961, so this year it is his sixtieth reunion. His wife, Marjorie, graduated in 1960 with Dorothy and me. The 3 of us are trying to put together the graduating classes of 1960 and 1961. We will be meeting in the afternoon on Saturday, May 29, 2021 at the Lion's Club in Rich Hill. The person who usually took care of all of our reunions has health problems, but his wife is helping us. She graduated from Butler, Missouri in 1961, so she is busy working on her own class reunion. We have been making phone calls to classmates we know to get other phone numbers and mailing addresses for our classmates. We sent out letters to everyone for whom we had addresses.

We have been getting replies by email, phone, and mail.

I plan to attend the dinner. It is always interesting to see and visit with people from other classes.

JUNE WEBINAR RECOMMENDATION: RESEARCHING AT MISSOURI REPOSITORIES

"Research Like a Pro Podcast: Missouri Repositories"
Family Locket team Diana Elder and Nicole Dyer

This free podcast can be listened to at any time from the page linked above, from YouTube or as a podcast.
Podcast page with resource links: https://familylocket.com/rlp-145-missouri-repositories/
YouTube: https://youtu.be/AAUaHjQJxs4
Webpage with links, examples, and descriptions: https://familylocket.com/research-in-missouri-the-repositories/

Summary by Julia Morse:

More and more archived historical documents are being scanned, indexed, and made accessible. These are the kinds of resources that start to expand our understanding of the stories of our ancestors.

Diana Elder and Nicole Dyer step through the various historical archives in Missouri with records that assist with family history research.
These include the following:

Missouri State Archives
Created by the Missouri State Legislature
https://www.sos.mo.gov/archives/resources/resources
This is the archive that is perhaps best known for its database of Missouri Death Certificate images. Other databases of particular interest include a Land Records Database; naturalization records from some Missouri counties (including St. Louis); judicial records for some Missouri counties; Missouri soldier's database (War of 1812 through World War II); and Civil War records. You can search on family names, place names, or other keywords, or browse historical and regional topics.

Missouri Digital Heritage
A collaboration of the Missouri State Archives and the Missouri State Library
https://www.sos.mo.gov/mdh/
https://mdh.deepwebaccess.com/mdh/desktop/en/search.html
Do a deep search on names or key terms, or dig into the topics list for resources and collections of interest.
For example, browsing through the topic of Missouri History, I found a doctor's ledger from St. Louis in 1804 and 1813 which mentions some of his patients.
The site also provides historical maps and primary sources on various aspects of Missouri history, settlement, and life.

Missouri Historical Society: Library & Research Center (MHS, St. Louis)
https://mohistory.org/collections
https://genealogy.mohistory.org/
This library specializes in St. Louis area documents, but includes the broader historical documents.

By searching on the family name "Carrico," I found that the library has a collection of papers from a cousin who apparently lived in pre-Civil War St. Louis. I also like the ability to narrow to records for a given time period. For example, I selected to browse documents from the pre-Louisiana Purchase era.

There is also a search page here: https://genealogy.mohistory.org/

Diana Elder recommends starting with their "Genealogy and Family History" page: https://mohistory.org/research/genealogy-family-history/. Check out the research guides to better understand the types of information you might find.

State Historical Society of Missouri (SHSMO, Columbia, MO) https://shsmo.org/research

Founded in 1898 by the Missouri Press Association, this is the archive that is known for the **Missouri Digital Newspaper Project,** https://shsmo.org/collections/newspapers/mdnp, which allows you to access and search on various historical Missouri newspapers. This is the newspaper archive which provided my first access to the Osceola Herald of 1866, explaining my ancestor P.Y. Morse's short-lived presence in the town as an undertaker and carpenter.

The "**Frontier and Pioneer Research Guide**" (https://shsmo.org/research/guides/pioneer) links to their manuscript database for first-hand accounts. Accessible articles from the Missouri Historical Review help us better understand the times and places of our early Missouri ancestors.

I have only briefly touched on a few notable resources from each library. You will want to listen to the full podcast and explore these libraries yourself.

I send a big "Thank you" to Diana and Nicole for sharing their Missouri archive research experience with us!

"CHAIN CARRIERS" IN LAND SURVEYS MAY BE FAMILY OR FRIEND

Julia Morse

Here is a quick tip when piecing together clues of early families: The "chain carrier" listed in land deed survey documents could be a relative or trusted friend.This tip comes courtesy of Judy G. Russell, "The Legal Genealogist." [1] She quotes the "Surveying Units and Terms" guide of the Speculation Lands Collection database of the University of North Carolina Asheville Ramsey Library:

"Chain Bearer (CB) Also known as chain carrier or sworn chain carrier (CC, SCC): They were land surveyor's assistants; handled measuring chain. Generally, there was a legal requirement that chain carriers take an oath as to the honesty of their work; therefore the chain carrier should have been of legal age. It was a common practice for a member of the family to serve as a chain bearer for the surveyor." [2]

Judy's blog post [1] cites multiple instances she has found of relatives carrying chains for each other's surveys. Survey records that accompany land deeds often list the names of chain carriers, identified with the CB, CC, or SCC designation on survey records.

Judy also highlighted the database of North Carolina Land Deeds, "https://nclandgrants.com/, so I took the opportunity to see what I could find for my early North Carolina ancestors. I found a deed obtained by Nathaniel Nichols, "planter," for 640 acres of land in Bertie County, North Carolina on land on February 7, 1754 "in the xxviith year of the reign of Sovereign Lord GEORGE the Second, by the Grace of God, of Great-Britain, France, and Ireland, King, Defender of the Faith, &c."

The accompanying survey record has a sketch of the survey, "Certified under my hand the 21st day of March, Anno Dom 1753. Benj.^{n} Wynns, Surv." Next are listed the chain carriers: "Stands Standley & Joshua Standley} Ch.Car." [3]

Stands Standley and Joshua Standley now go on my list of possible relatives or friends of Nathaniel Nichols.

References:

[1] Judy G. Russell, "Links in the family chains," The Legal Genealogist, https://www.legalgenealogist.com/blog, posted 22 May 2021.

[2] University of North Carolina Asheville Ramsey Library Special Collections, "Surveying Units and Terms," Speculation Lands Collection database, http://toto.lib.unca.edu/findingaids/mss/speculation_lands/terms/surveying_terms.htm, accessed 24 May 2021.

[3] NC Land Grand Images and Data, Bertie Co. File No. 755, Nathaniel Nicholas, https://www.nclandgrants.com/grant/?mars=12.14.32.754&qid=652394&rn=302

MISSOURI PIONEERS

Marjorie Slavens

2021 marks the 200th anniversary of the admission of Missouri to the Union. Check out the following site for information about the celebration.

"August 10, 2021, will mark the two hundredth anniversary of Missouri's entry as the 24th state to enter the United States. A state with many different regional cultures, geographies, and industries, each Missouri community, county, and region has a story to tell about its people, their history, their commerce,

and their culture. By celebrating the accomplishments and diversity of all these regions, we help create a better understanding of our one Missouri and the ties that bind us together.

Under the Missouri 2021 banner, the State Historical Society of Missouri is committed to coordinating a truly statewide commemoration that incorporates both rural and urban communities in projects, programs, and events that contribute to a better shared understanding of the State's geographic and cultural diversity as well as the similarities that bring us together as Missourians". (https://missouri2021.org) Many of my ancestors were early pioneers in this state, although I have only lived here about half of my life.

My great great grandfather, Jonathan Eppright, and his family came to Missouri around 1840.

"Jonathan Eppright, son of Jacob Eppright and Catherine Wolf, was born October 12, 1812 in Washington County, Maryland. He was baptized November 3, 1812 at Zion Reformed Church, Hagerstown, Maryland, and his sponsors were Samuel Herr and Susanna. He married Edy Meadows on May 24, 1838 in Montgomery County, Indiana. Permission for her to marry Jonathan Eppright was given by her brother, John Meadows and her sister-in-law, Mary Meadows. She was born in Indiana in 1823. Her father was born in North Carolina, and her mother was born in Virginia. Following their marriage, they moved to Jasper County, (then part of Crawford County) Missouri. Their first child, Marion, was born in Crawford County, Missouri in 1840.

Jonathan Eppright was the earliest male settler in Duval Township, Jasper County, Missouri. He arrived in March, 1840 and settled on section 1, lot 10, township 29, range 33. This land was entered from the government. Jonathan Eppright--W1/2 lot 6 NW1/2 and lot 5 NW1/2 Section 2 township 29, range 33 120 acres $1.25 an acre $150. paid Date July 20, 1853 Rec # 13493. Jonathan Eppright appears in the United States Census Report for Missouri in 1850, 1860, 1870, and 1880. He served as a Justice of the Peace in 1866 and was a patron of the Atlas in 1876. Jonathan Eppright died in May 1883 in Jasper County, Missouri. Edy Eppright married William Burns in 1885. She died around 1890." (Mildred Welty Slavens, Jacob Eppright Family History, Blue Springs, MO, 1995)

Jonathan's brother, Napoleon, joined his family in Jasper County shortly after he moved there. Part of Napoleon's reconstructed house is still located on the Spring River.

Jacob Eppright, father of Jonathan and Napoleon, lived in Maryland, where his first two sons were born. He and his family first moved to Tennessee and then to Johnson County, Missouri. (We are still looking for our Eppright immigrant ancestor.)

"Jacob Eppright may have been the son of John Paul Eppright or John Eppright. He was born in Maryland in 1783. He married Catherina Anamaria (Catherine) Wolf, who was born in 1786. They lived in Washington County, Maryland, and they later moved to Jefferson County, Tennessee. In 1840, they were in Johnson County, Missouri. Jacob Eppright was a farmer and miller, and he and his family were members of the Lutheran Church. Jacob Eppright died in 1852, and was buried in a grape arbor on the farm. Catherine died September 20, 1866 in Johnson County, Missouri. She is buried in Pisgah Cemetery in Chilhowee Township, Johnson County, Missouri. Many of the Epprights in Johnson County, Missouri are buried in Pisgah Cemetery in Chilhowee Township, which is located one and a half miles north of the village of Chilhowee Township, Johnson County, Missouri, which is located one and a half miles north of the village of Chilhowee in Section 36 Township 45, Range 27.
Jacob Eppright died intestate. His executor was his son, George Eppright, who was appointed January 24, 1852. Security bond--N. M. Smith and William Burk. The heirs were his wife Catharine, and his children, George, Benjamin and Joseph Eppright of Johnson County, Missouri; Susan McSpadden and Anny (Sic) Combs of Johnson County, Missouri; Napoleon and Jonathan Eppright of Jasper County, Missouri; Isaac and David Eppright of Travis County, Texas; Jacob Eppright, Jr now in state of California, Polly Harris, now residing in Cass County, Missouri. his wife

Catharine, and his children, George, Benjamin and Joseph Eppright of Johnson County, Missouri; Susan McSpadden and Anny (Sic) Combs of Johnson County, Missouri; Napoleon and Jonathan Eppright of Jasper County, Missouri; Isaac and David Eppright of Travis County, Texas; Jacob Eppright, Jr now in state of California, Polly Harris, now residing in Cass County, Missouri".

Three of Jacob's children, Susannah, David, and Isaac moved to Texas in the 1840s. His younger children continued to live in Johnson County, and some of their descendants continue to live there.

My great grandmother, Catharine Mary Eppright (1848-1928) married her teacher, Henry Welty, (1837-1911) in 1870.
"Henry Welty son of John Welty 1800-1875) and MaryMagdalene (Polly) Miller (1801-1844) , was born April 4, 1837 in Rush Creek Township, Fairfield County, Ohio. He was a farmer on his father's farm until 1866. He served in the Civil War as a private in Company F, Regiment 159 of Ohio. He enlisted May 2, 1864 and was mustered out with his regiment on August 22, 1864.

He taught for a year in Illinois near the home of his brother, Solomon. In 1868, he went to Jasper County, Missouri, where he was a teacher. He married one of his students, Catharine Mary Eppright, daughter of Jonathan and Edy Meadows Eppright, on March 10, 1870 at the home of her parents.

. . . (Her older brother) George, was the first white child born in Duval Township, Jasper County, Missouri. He was born March 29, 1842. The first school was opened there in 1848.

Catherine Eppright was born December 31, 1848.

Henry Welty bought his first land April 4, 1870 from Leonidas Cunningham. He bought 40 acres in section 2, township 29, range 33. They sold this land in 1884 to the Dick family and bought 80 acres in another location in section 16, township 30, range 32. This purchase was signed by the governor of Missouri, Alexander M. Docker.

Henry Welty died June 14, 1911 at the Soldiers' Home at Leavenworth, Kansas. At the time his brother, John, made his will in May of 1910, he said Henry lived in Leavenworth. Following Henry's death, his wife, Catherine, received a pension from the United States government because she was the widow of a veteran of the Civil War. She died at her home in Jasper County near Nashville, Missouri on November 22, 1928. Henry and Catherine Welty were buried in the cemetery at Nashville, Missouri." (Mildred Welty Slavens, Peter Welty Family History, Blue Springs, Missouri, March, 2000, Third Edition)

Next month, I will discuss my mother's Kerr, Crawford, and Tefertiller Missouri pioneer ancestors, and my father's Missouri pioneer ancestors, the Slavens, Parks, McFarlands, and Heslers in July.

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